

plpneu54F

HOUSE OF EDUCATION,
AMBLESIDE.

P.N. 4 Principle
Conference 1922

K.S.A. LONDON

RMM Principles.

Some of them present to day are no doubt
 born RMMites, for our principles have been
 steadily active these 30 years & more.
 Our Union, our School for Magazines
 & our Library College have all aided
 for more than a generation; then there
 is life. There is growth. Some growth has
 been steady & fairly rapid.

We have of course grown upon our principles,
 & the growth of this is, as we all know. But
 a child is born a Person. Our whole system
 of education rests on this dictum;
 but how does know? Being that much
 persons concerned with education believe
 that persons are made that boys, that
 the work of education is to make persons,
 how can white hand be to show for our
 particular doctrine?

A baby in arms shows aversion, ~~dislike~~
 curiosity, pleasure, anger, rebellion,
 obedience, meekness, impatience.

times in fact. Through the whole period of
feelings & behaviour proper to a person. So soon
as I can express himself if only by saying
he "lets us his mind" as his own says,
or more broadly & truly, "give us
bits of his mind."

The 'large' of the 'Reary' will not hold water;
he cannot tell others he, the person, before
to be. But so soon as he is in touch with
his environment - at any point, he conveys
his thought; he hangs his spoon, scolds
his hammer, is ~~congratulated~~ ^{congratulated} his kind
brother, intimate with many, is just
feels his way like every body else, &
behaves accordingly.

By the time he is two, he has done
much things; he has learned to express
himself in a change of words, perhaps
two, has learned to no less words, proper
to be, to go with his work, to see with his
eyes, to recognize, to know things
through his long careful observation; to know
what his hands, what flows. But if you can

against the little you get & know, in fact he
learns with such astonishing power & rapidly
during his first two years that if he could
keep up the rest he would master all knowledge
in a single lifetime.

But after all what is a person. A son
of adventures are probing the surface
just now. The mine yields something
to them all; some scraps ^{of} precious metal
or of new debris is brought up by every
one. Mr. Pelman's long work would have
learned its lessons & a man might
make his fortune by coming across
little grey rocks, ^{remains} ~~beauties~~ of judges,
admirals & judges, bishops & deacons, perhaps
men of affairs by the thousand. Cramer
the new set, which is as secret as
masonry, nothing leaks out to be
unmistaken, perhaps the fact is, but
what really seems to act is hardly
worth the telling.

Then we have Christian Science, Quakerism,
new thought & the rest, nothing is so feverish
fries.

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ourselves as a nurse manages her charge, with
a suggestion of bon-tours her - of the same
as the Shipper Rev.

Now all these calls have one feature
in common; they witness to decline
of materialism, & that is matter for joy.

But we are between Ceylon & Cherpoor,

Materialism may land us in a prison,
~~or a hospital~~.

But is superstition a safer harbour?
Whether it is, I don't know, but I have no faith in it. I have no faith in the power of magic, or of crystal-gazing.

Mediumancy, Polish Chistols, the living
power to effect miracles? Punch finds

us Mr. Lloyd George 'treats of things which

& reciting with an expression of perfect

understanding 'I am better & better every day

in every way? And if a little girl thinks

is that the better & a golfer makes better hits

in saying 'I am' 'I am', 'I am', & goes

in intervals, does not the power, act as
lost of interest, which brings us back?

Two features all these calls have in
common, they all protest at & produce

attention, & they all appeal to common measure

Supreme Educator.

This is the ~~which~~ most teachers in
~~our schools & families make reference~~
 has great influence in the lives of
 children brought up in the school.
 who are perhaps, exceptionally able,
 capable, intelligent & willing young persons.

What then is the difference between us
 & the several cults I have referred to?
 We do not play upon ourselves or allow
 others to play upon us by the suggestion
 of ^{motives founded on} ~~assertions~~ ^{or otherwise} ~~which are not true~~. nor
 indeed do we play with ~~assertions~~
 suggestions which are true. We are not
 lame; we have no need of a moral crutch,
 we act in simplicity and that which
 we know by nature, spirit ourselves
 able for what is required of us. We are
 not immorally dependent on this or
 on that for our impulses to action, nor
 even upon the arbitrary play of suggestion.
 Life becomes simple, & we are delivered.

from the self-absorption, self-awareness,
 self-consciousness of the person whose
 life is parcelled out to him by any sort
 of spiritual Directors, even should the
 Directors be himself. Spontaneous living
 as the lines of Duty results from this
~~kind of emancipation~~. Of children
 brought up ^{we} to ^{say} may be said, the truth
 sets men free. There is absolutely
 no loophole for superstition in this
 'direct method'. You ^{have} noticed no
 doubt the freedom from ^{nervousness} shyness, self-
 consciousness, ^{the} vanity, self-importance
 all manners of 'self' products, in the
 children of our little school, but you
 would see it on a ~~surprisingly~~ large
 general scale in hundreds of the
 schools in the kingdom. (I hope W. Bonshote
 may tell us something about the ^{condition} schools
 in Gloucestershire in which very great
 educational work is being done.

You have noticed our thought. But all
 adventurers into the realm of gold,
 the human mind, singular for attention.
 They are right - every day of not in any
 way of seeking attention, yet in ^{fulcrum from the more} ~~the~~ ^{the} ~~the~~
 the attention is the only ^{the} ~~the~~ ^{the} ~~the~~
 that little world, the ^{the} ~~the~~ ^{the} ~~the~~
 or more; but much of our adepts
 have not yet beyond the primitive
 stage; we attend to the marvellous or
 the monstrous, so ^{they} ~~we~~ ^{we} ~~we~~ presented us
 with series of quite possible marvels
 or miracles, & the vanity of the disciple
 is titillated with the hope that ^{he may do the} ~~the~~ ^{the} ~~the~~
 performance ^{as within his powers} ~~as within his powers~~

That ~~the~~ is a tempting & easy way to
 even the most high-minded & experts.
 and I should like to say that in only few
 cases is the sincerity of the adepts ⁱⁿ ~~the~~ ^{the} ~~the~~
 various cults to be questioned, but the
 world would be a easier place to live
 in if moral worth guaranteed sound doctrine.
 It is by the grace of God that more of the

apostles of new ways has made Education
his special job?

We too found out many years ago
that Attention is the lever that moves the
mind; that universal education is
possible because there is an ever springing
inexhaustible fund of attention in every
child, in every person; liable however
to be choked and to be diverted from fresh
uses. This power of attention which
is no more than the ability to turn
on reason, judgment, imagination, every
power of the mind, at the call of the self
is the mechanism of the educator; the
so-called 'faculties' take care of themselves
& do their own work as do the digestive
organs; our sole business is to see that
they have ^{their} proper food. Attention
is the mouth that receives, masticates,
goes to work on the particular ^{of their own kind} ^{but on our mind}
digestion. ^{accumulation} ^{recognition}
of this self-acting nature of mind is not
altogether ^{lost} ^{its} ^{flavour} ^{must} ^{be} ^{cast} ^{out}!
of teaching. We should recognize

~~from a newspaper of today.~~

The first remark that occurs to those who have not tried the method is that such 'Recitation' is 'mere memory work'. Let them try it. If they will read for themselves, ^{a single reading, & that} ~~the~~ ^{the} ~~Times~~ ^{Times} 'leader', one of Bacon's Essays, or ^{or} ~~of~~ ^{of} ~~John~~ ^{John} ~~Dickens~~ ^{Dickens} ~~a few~~ ^{a few} ~~chapters~~ ^{chapters} in ~~St. John's~~ ^{St. John's} ~~They will discover~~ ^{They will discover} two things, viz. that they do it very imperfectly, & are dissatisfied with themselves; next, that they set a great deal more in Repetition than they had supposed it contained. The images are more vivid, the arguments more ^{conclusive} ~~brings~~ ^{brings} ~~the whole thing becomes as it were~~ ^{the whole thing becomes as it were} ~~on the balance of their mind.~~ ^{on the balance of their mind.} ~~possession.~~ ^{possession.}

Memory work on the contrary is effected by many repetitions with care & the aids. & it is quite without that curious effect of making Repetitions memorised words & unresponsive.

Whole corn food.

Quantity - quality, variety.

Power of substituting red - ink
assignments - contracts with life.
must check the mind even if good
books supplied.

old minds - education + character.
not reading & writing. education
the single step - present a general mischievous
fallacies. The function of religion, the

to know & trust God. education necessary
to serve him fully.

In the day of vocational - Solid church
doctrine, freely propagated among all.
we must know that's our ^{task} ^{to} ^{be}
prepare chr. to deal.

Monday Tuesday

P15P16M54F

9.30
to 6 lessons

11.0 Discussion.

11.-11.15 Mrs & Ch.

11.30 Lunch

to Discussion

1.0

2.15 Walks - Drury Road.

6.15 Hatched Birds

4.15 Art. Birds

Students Birds & Hatched.

9-9.30

Lit. Ev.

Cambridge

Myers.

Malden.

South. inch.

10 min.

4.15

5.15

5.30

Lee. Ch. Lying etc.

Service to the State.

to teach things as ^{to teach, of the} words.

... of the class.

... a few are all - i.e. of the class
of the men, of the women?

The mind, spiritual nature of all is more or less
same in kind, with differences in degree.
as, the genius & the fool, or in proportion
as the man & the woman.

Our concern as educators, with human
nature as a whole, the indiv. adjusts
himself. This part - perceived by the
early promoters of the higher educ.^{tion} of women -
they decided that women should
~~not~~ follow the studies of men, but
those of boys; the principles ought to
prevail, if men's colleges & boys' schools
were really doing the work that best - better
human for life.

A very fine analogy between mind & body -
chief want, good, lesser wants, exercise -
food, quantity, quality & variety = gymnastics
Subject Sp. Ment. Sci.

The best service to the State is a
 furnished equipped & trained.
 each prepared to govern, direct
 interests, occupying, amuse-himself
 + to help those about him to do the
 same. What we want is a population
 of wh. each one has his own intellectual
 aesthetic, athletic ^{national} + religious interests
 wh. he shares with the rest.

We see too families with the report
 of famine in their slaps, & know
 by hearing the symptoms. Whether
 the bright eyes, hot skin, feverish mood
 is the lethargy, apathy almost come
 which precedes death. We have the
 2 symptoms. The open air people
 never read - except perhaps
 a 'Sporting mag' or a society paper.
 The general starving by the Parks crowd
 men on crutches, men bound by
 the Trades Unions bills they have
 made for themselves & that they

cannot escape from. All the uneasy
 people who think a new 'job' will
 fix them the contentment - they each
 mental insurrection is the matter with
 all of them. They are heavy & leaden
 want of food or as in the human
 feverish stage of malnutrition. We take much
 notice of the latter, because they burn
 & short, stroke, make themselves & trouble
 to society in general, but perhaps the
 first are the best helped, because they
 are sinking into a torpor from which nothing
 can rouse them & do not know that
 anything ails them.

The RRR is a remedy for both social
 unrest & social apathy. We have
 found out that all persons ^{have desire for} knowledge
 as they ^{have appetite for} food, that all persons ^{have} savour
 knowledge as they savour food, that
 all have ^{take in knowledge} ~~unintended~~ attentions, as they have
 appetite, mouth to receive, food, that all have
 food must smell good & pleasant
 to the taste, i.e. must touch the imagination
 & have a literary 'flavour', that the so-called

'faculties' imagination, ^{pragmatic} judgment,
reason, act-of themselves, digest-
& assimilate it food without our
interference. Every one is self. taught.
under due guidance, & child ^{practices} ~~learns~~
at school & self. dependent (not independent),
life which falls to all of us in so far as
we are happy contented people.

We have proved this abundantly
for a generation or so; the bright happiness
of teachers & taught - is the note that strikes
visitors in all our schools. The children
are capable, whatever they have to do;
as grown people they will be capable too,
attention exact in achievement; but there
is one proviso; Savage consumes a meal which
lasts them for days, but civilized people
frequent meals as a condition of health &
vigour; this is true of mental diet also;
the children who have dinner in tooth
must have regular & sufficient mental
diet - when they leave school; education
is not a preparation for life but a function
of life.

W. may or may not continue
the severe athletic of R by his Math.
mathematical science, the mastery
of a new language; but middle aged
peopl. or sometimes avers to violent
muscular exercise, rather of mind
or body. But they must have
their regular, well-earned meals;
they must read to know, that is
they must tell themselves what
they have read, & this mental
food must be plentiful, & of various

There is no escape from this perishing
which our Lord declares is the penalty
for certain negligent offences but regular
intellectual patulum daily mechanical
digestion.

There is matter in which an
interest which is shared in doubtless
redoubled. A citizen who is intellectually
alive scatters seeds of contentment &
happiness in his path, communal

interests spring up about his path.
The village club promises to be in the
form or another universal, there
is the field for our joint labor; &
interest his neighbors, rich & poor,
perhaps we shall cease to distinguish in
these lines, in history, biography, travel
literature, the drama, poetry, in all
the riches of the kingdom of mind;
but he is not satisfied to secure
desultory reading, the idle hearing of
lectures; in these ways we feel
impulses, impressions. But he
knows & tells, that it is actual
food we all want, & there is but
one way of taking food, we must eat it -
& in like manner, must perform
the act of knowing, by narrating to
ourselves or others, that we have read
or heard. So of pictures, many too must
be narrated, but by lines so of music, who

if we were able to figure ourselves,
a symphony! We are only at the
beginning of what we can do through
education.

Ours is an absolutely democratic
education, the only one, so far as I
know, that the world has yet seen carried
on a large scale. We are not Socialists;
Socialism makes new masters
in place of the old; but we are all
democrats, & democracy would
make a liberal education for all as
free & universal as air or light
or any of God's good gifts. Questions
of class distinction don't or should
not come in here any more than
in physical beauty & physical strength;
Reynolds, the portrait painter, discovered
that "the people" were as beautiful as
their "betters." We find them as
intelligent - slabs of given them all
they need. Artificial devices
don't flourish under such a regimen.